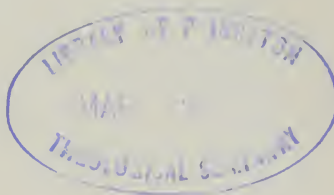


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1934



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THE

CHRONICLE

OCTOBER, 1934

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PRICE TWOPENCE

*The new statue of
David Livingstone
at Victoria Falls.*



LONDON MISSIONARY SOCIETY

42, BROADWAY, WESTMINSTER, S.W.1

ANNOUNCEMENTS

The Register**Arrivals**

Dr. P. L. McAll, from Tsinan, August 5th.
Mr. and Mrs. C. H. B. Longman, from Tientsin, August 19th.
Dr. T. Howard Somervell, from Neyyoor, September 3rd.
Rev. and Mrs. H. S. Perkins, from Apia, Samoa, September 6th.

Departures

Miss Gladys Meech, returning to Peiping, per s.s. *Montcalm*, August 10th.
Miss Gladys Falshaw, returning to Erode, per s.s. *Conte Rosso* from Venice, August 11th.
Miss P. R. Acis Sharpe, returning to Shanghai, per s.s. *Duchess of Atholl*, August 16th.
Mr. and Mrs. F. H. B. Harmon and son, returning to Shanghai, per s.s. *Comorin*, August 17th.
Miss D. M. L. Bent, returning to Yenching University, per s.s. *Coblentz* from Genoa, August 18th.
Mr. and Mrs. G. W. Trowell, returning to Nagercoil, per s.s. *Mooltan*; Miss V. A. Brooks, Miss Eva Gorton and Miss M. K. Sadler, appointed to Central Africa, per s.s. *Arundel Castle*, August 24th.
Dr. Dorothy Galbraith, returning to Shanghai, via Siberia, August 30th.
Mr. G. G. Wilson, returning to Peiping; Rev. B. T. Butcher, returning to Aird Hill, per s.s. *Duchess of York*, August 31st.
Dr. and Mrs. Ian Orr, returning to Neyyoor, per s.s. *City of Poona*, September 5th.
Rev. H. L. Hurst, proceeding to Australia; Rev. S. H. Dewdney, appointed to Papua, per s.s. *Moldavia*; Rev. K. D. Francis, appointed to Central Africa, per s.s. *Windsor Castle*, September 7th.
Rev. T. C. Witney, returning to Salem, per s.s. *Conte Verde* from Venice, September 7th.

Births

WALLBRIDGE.—On August 12th, at Ainsdale, Southport, to Rev. and Mrs. Percy E. Wallbridge, of Central China, a son, Paul Roger.
LEVETT.—On August 16th, at Wallington, Surrey, to Mr. and Mrs. W. A. Levett, of the Gilbert Islands, a daughter.

Marriage

MAPPIN—MASON.—On September 1st, at Skerry Hill, Mansfield, Notts, Alfred Gregory Mappin, appointed to Madagascar, to Gertrude Nellie Mason.

Deaths

SCOTT.—On July 6th, at Brisbane, Mrs. Scott, widow of the late Rev. G. F. Scott, formerly of Samoa.
OAKLEY.—On August 7th, at Ranikhet, North India, Edward Sherman Oakley, formerly of Almora, aged 70 years.
LENWOOD.—On September 6th, as the result of a climbing accident near Chamonix, Frank Lenwood,

missionary of the L.M.S. at Benares 1909–1912, Foreign Secretary for India and the South Seas, 1912–1925, in his 60th year.

Erratum

In the last issue the age of the late Rev. J. Hadfield was incorrectly stated as 70 years; it should have been 80 years.

M.A.C. Prayer Meeting

As the October prayer meeting coincides with the Young People's Rally, on Friday, 19th October, it will be held in the Lower Hall of the City Temple at 6 o'clock. Rev. N. Goodall, M.A., will lead the meeting and Rev. Nelson Bitton will speak of matters at home and abroad that call for our prayers. It is hoped that many friends who plan to attend the Rally will be able to arrive half an hour earlier to join our meeting for prayer. Enter by Plumtree Court, Farringdon Street.

Young People's Rally

City Temple, Friday, 19th October. Last year over 2,000 people attended the City Temple Rally, and this year we hope for an even larger crowd. The chairman will be our M.A.C. President, Mr. J. Rider Smith, and the speaker Dr. Norwood. During his world tour Dr. Norwood has visited many L.M.S. stations in various countries and his address should therefore be of great interest. Seats for parties will be booked free of charge if a stamped addressed envelope be sent to Mr. F. B. Iles, 69, Greenhill Park, New Barnet. Friends are asked to only apply for the number of tickets they can use and to remember that the doors open at 6.30 for a 7 o'clock meeting. No seats will be reserved after 6.50. Mr. Vernon Coombs of Penge Congregational Church will give an organ recital from 6.30.

Contribution

The Directors gratefully acknowledge the receipt of the following anonymous gift, "Glos. Anon., £5."

Luncheon Hour Talks to City Men

The programme for October is as follows: Wednesday, October 10th—Topic, "The Educational Aspect of Race and Colour Problems in Tropical Africa." Speaker, Arthur I. Mayhew, Esq., M.A., C.I.E. (of the Colonial Office). Wednesday, October 24th—Topic, "The International Witness of the Church." Speaker, Rt. Rev. the Bishop of Dover. All men are heartily invited to attend. We meet at the Memorial Hall, 1 to 2 p.m. prompt. Charge for luncheon, 1s. 6d.; printed programmes of these luncheons may be had on application to Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, S.W.1.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary of our Stamp Bureau. Gifts of old and foreign stamps will be welcomed.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upward free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

PICTORIAL SURVEY

of some of the Projects for which the
London Missionary Society is responsible

PART II - - - CHINA

“The Church of Christ in China”

SUCH is the title given by the Chinese themselves to a Union Church comprising the churches founded by the Missions of the Presbyterian and Congregational Churches of Britain and America (including Canada, which comprises Methodist Churches in addition) and many Baptist Churches founded by the English Baptist Missionary Society. There are about 120,000 church members who manage their own affairs, and to a considerable extent finance their own work, ordain their own pastors and are now ordaining some Western missionaries. Mr. Jowett Murray was so ordained. The Church also plans for the location and work of the evangelistic and, to some extent, the educational missionaries from the West.

Mr. Jowett Murray, with a Chinese colleague, carries on at Tsangchow the training of the itinerant Chinese evangelists of the Clark Band on the North China Plain.

The Church of Christ in China can scarcely be claimed as one of the projects of the L.M.S., though its greatest leader, Dr. Cheng Ching Yi, and other eminent workers for union, came from the Society's missions; but, in any general view of the subject it must take pre-eminence for the importance of its future effects upon all missionary activities. This dual ordination may well represent one characteristic of the new Church, an honourable sense of equality in service. The whole movement is one of the steady transfer of responsibility from the numerous and confusing missions of other nationals to a Church in China.



Joint Ordination Service for Mr. Jowett Murray, M.A., and the Chinese Principal of the Tsangchow Theological Hall.

The Church amidst Bandits



The Chinese Church at Siaokan, which in a remarkable way has kept its membership together during the civil war.

FEW people can realise how severe the time of testing has been through which the Church in China has passed during the last ten years. The anti-Christian movement, backed as it was by the government in some of its earlier phases, the virulent enmity of the Communists, military oppression and the constant succession of bandit outrages, caused a time of fiery trial for the churches, and for those in rural districts in particular. In some places the Church suffered bitter persecution and Christians laid down their lives for the Faith. The Communists, with their allies the bandits, occupied two of our more isolated L.M.S. districts, Tingchow and Tsaoshih, and we were forced to abandon the stations there. Much of the church and mission property was destroyed or damaged, and the active life of the churches brought to a standstill. Tsaoshih has recently been re-occupied in part, but this has been impossible in the case of Tingchow, and most of the Christians there are still scattered abroad through adjacent districts. Other places, like Changchow, have been occupied by Communists for short periods, and the missionaries forced to withdraw temporarily.

Nowhere has the trial been more searching than in the rural areas of Central China, and

the Siaokan district has suffered severely. Even the city church has suffered, but the picture of a packed congregation in the beautiful building there shows how well it has stood the test this hard time. Services have been held regularly throughout the time of trial, and an active Christian witness maintained that has added many new members to the church.

In many of the remote country districts conditions have been so bad that it has often been impossible for the Christians to meet for public worship or to witness in an open manner. But the fire of Christian faith has been kept alive. Small groups of Christians have met secretly, evangelists have carried on their pastoral work quietly, and prayer has gone up to God continually around family altars and from lonely individuals. Where a district has been cleared of Communists and bandits the scattered remnants of the Church have soon come together again for public worship and witness, and the work of rebuilding the Church life has been commenced. Persecution and danger are no more able to kill the Church to-day than in the earlier years of her history; much dross is purged away, but the light of God in her heart burns the brighter.

Hong Kong's Great Church and School



Conspicuous among the buildings in Hong Kong are the new Chinese Hop Yat Church on the hillside at the left of the picture, and Ying Wa Girls' School near the right with scaffold poles visible.

HIGH above the beautiful harbour of Hong Kong stands the Hop Yat Chinese Church, a conspicuous landmark and witness to the vigour of the Christian community there, maintaining and directing its own life, reaching out to those who have not yet come into the circle of Christ's family. The Hop Yat church lives up to its splendid building and great traditions in its varied and successful activities.

In close proximity to the church stands the Ying Wa Girls' School. Its new building, in process of construction, and still swathed in scaffold poles, can be seen in the upper right-hand corner of the picture, and somewhat in the background. The building has been completed since the photograph was taken, and stands as a fitting memorial to the late Miss Helen Davies who gave her life to the building-up of the school.

The school carries its pupils from kindergarten to matriculation, and has achieved a very good standard of work. It gives to the very modern young ladies of Hong Kong an educational equipment that will enable them fittingly to take the new position in Chinese society that is to-day open to

women. But it does vastly more. Many of the girls it leads into a personal experience of Christ's saving power, and to all it gives the opportunity to learn the way of Christ and to accept His ideals for human life and character.

The Ying Wa Boys' School lies on the opposite side of the harbour, out of the photograph, but very much in the picture of Hong Kong educational life; with its 300 students, under the leadership of Mr. Frank Short, it has made great progress during the last few years.

Around the church are to be seen three hospital buildings, a home for nurses, and the mission house.

Hong Kong should be a place of great memories for us. There two of the most distinguished of our early scholar missionaries did their work—James Legge and John Chalmers. There also, over forty years ago, the young medical student, Sun Yat Sen, came for a time under instruction and influence of our Dr. J. C. Thomson, and there, it may be believed, others are to-day being prepared in mind and spirit who will in a new age do greater things for China than any who have gone before.

Training Chinese Healers



Nurses trained at Lester Chinese Hospital, Shanghai.

GREAT developments have taken place during the past few years in the Lester Chinese Hospital, Shanghai, in common with our hospitals in Hong Kong, Hankow, Tientsin, and in some of the country stations. This growth was made possible by the fine new buildings that have been put up on the one hand, and on the other by the eager response of young Chinese men and women to the call of the nursing profession.

The photograph shows part of the 1932 graduating class of nurses in the Lester Hospital. Seven of this group passed with Honours, the man in the back row at the right-hand end tied for first place in the whole of China, scoring the highest aggregate of marks. In the 1933 class one of our women students took first place in all China. The examinations are organised by the Nurses' Association of China, which maintains a stiff standard of work. But not only on the professional side of their work do the nurses trained in our L.M.S. hospitals achieve a high standard, the majority of them carry out their work in the spirit of service characteristic of the nursing profession at its best.

The medical work of the L.M.S. in China is an effective evangelistic agency, many of our nurses back up the witness of their ministry of healing in Christ's name by the witness of upright Christian lives and a strong spoken testimony.

There is no better illustration of the power of goodwill to win a way into the heathen heart than that afforded by medical missions. Our hospitals, leper asylums and dispensaries in every field tell a tale of steady expansion year by year, and the manifest breaking down of suspicion and opposition.

In the China missions the figures are remarkable in that they show not only a great increase in the numbers of sufferers relieved but in the qualified Chinese doctors who have come forward, without hope of gain, to help in the benevolent work. Thirty years ago there were no Chinese doctors on our roll. To-day there are thirty-one, of whom seven are women. They outnumber the British doctors, of whom there are eighteen, and their ability is shown by the fact that four of our hospitals have been carried on by Chinese doctors for the last four years.

For China's Youth



The Tientsin Anglo-Chinese College. Students at health drill in the morning break.

IT is almost a third of a century since the morning when the doors of the college were opened and the arrival of new students was awaited by the Principal, Dr. Lavington Hart. The college buildings had been put up as a memorial to his brother, Walford Hart, who had gone out to China as a member of the new band of missionaries in the Forward Movement ten years before.

Some seventy joined during the first opening days, and the college started then its enterprise which has gone on for years up to the present day. Dr. Purves Smith and Dr. Ernest Peill helped at the start, but the teaching had to be carried on by Dr. Hart and those he gathered around him until the arrival of Mr. J. B. Tayler a few years later. Then there followed successful years in the college work, and one after another a band of young helpers joined the staff of the college, some being sent by the L.M.S., and others coming out to take their part in the college functions, and later on to join the staff of the Mission.

But these were "foreigners," and the

college work has had largely to be done by the Chinese. These teachers have often been recruited from the ranks of the students themselves, while others have come to help in the teaching of the 500 students who are there for years together, under the influence of real Christian teaching.

Since the opening day fully five thousand young men have gone through this college. Many of them came from the best known families in China, but there has been a real democratic spirit shown by the inclusion of youths from every class and by the institution of scholarships, which have enabled the sons of our Chinese pastors, doctors and others to receive a training their fathers could not give them.

Athletics have always formed a part of the training at the T.A.C.C., and in sports the college has generally held its own.

But the most important part of all, namely, the stories of those who have found Christ while at the college, and have lived for Him, cannot well be told here in this short review, but must be kept for the great day of revealing by and by.

"The Light Approaching," by Margaret C. Knott (L.M.S., 1s., postage 2d.), is the fullest extant summary of the Society's Missions in China.

A School for Boys



Part of a group of over two hundred scholars and teachers in the Hoa Eng Boys' School, Changchow.

EDUCATION is one of the three main forms of evangelistic work that the L.M.S. is doing in China. It is also a form of social service, done in Christ's name, which wins ample appreciation from the Chinese people. In spite of the anti-Christian movements of recent years, when a bitter attack was made on Christian schools in the hope of compelling them to close, nearly all the latter are to-day full to capacity and more and more winning the active support of Chinese educationists, both inside and outside the Church.

The Boys' Elementary School at Changchow, the Hoa Eng, is an outstanding example of this. After a somewhat chequered career it was decided, in 1918, that the school must have its own permanent building and that a member of the Board of Managers should be sent to Singapore and Java to collect funds from the Chinese merchants who had emigrated to those parts. This scheme proved to be most successful, and a sum of about twenty-six thousand dollars was collected, and this, together with special gifts raised by friends in Plymouth and Torquay, enabled the Board to put up the present teaching block. A few years ago,

as the result of a second collecting campaign, a new dormitory was erected with accommodation for about thirty boarders. The school has now a teaching block, dormitory, religious centre, head master's house, and large playing-fields.

The control of the school is in the hands of a Board of Managers, one member representing the L.M.S., and the others the Chinese Church. A large annual contribution towards the upkeep of the school comes from the father of three old boys.

The head master, Mr. Chiang (in the centre of the group), is an elder of the South Gate Church, and takes the keenest interest in the spiritual welfare of the school. Some of the teachers are amongst the leaders in the Sunday School connected with the East Gate Church, and do excellent work there.

The aim of the school is to give an all-round primary education in a Christian atmosphere. Many of the old boys of the school are now serving the Church and the community.

There is an equally successful girls' school in Changchow which has been raised to a high degree of efficiency and has received considerable financial assistance from Chinese.

The New Light



The late Miss Mary Roberts with a class of women learning to read by means of the Wong-Peill phonetic script.

THE Chinese give an honourable place to literature and learning, but only about ten per cent of them can read. The chief barrier before the scholar has been the wonderful system of ideograms or composite characters, of which there are said to be sixty thousand in the classical style.

There have been many new systems proposed with the object of easing the path to knowledge, and the one now found most useful in our missions is the Wong-Peill phonetic script, ingeniously built up out of the shorthand characters of a Chinese scholar (Wong Chao) by two of our doctors, Ernest and Sidney Peill. Its symbols are so few that they can be memorised by anyone in two or three weeks, and by some sharp wits in a few days. With this sound-system as the key, hundreds of hospital patients and illiterates have found themselves suddenly and almost miraculously reading out in the vulgar tongue the living words of Scripture portions printed for the purpose.

What this method means for the wide diffusion of the Christian message may well be imagined. With a blackboard and chalk, men and women of all ages are now given speedy access to knowledge worth having, and they rejoice in the new gift unfeignedly.

Hospital patients were the original concern of the Peill brothers, who saw them leave

the wards for their village homes often with a deep gratitude for the healing and instruction received, but with no means of retaining the meaning of it all.

The readable Word of God has altered that. Patients carry the Gospel home with them and can refresh their own memories and utter its truths to others. The phonetic script is an instrument of the first importance also in the success of the village evangelism in the plain of Chihli, North China, where a population of four to six millions in an area of 8,000 square miles depends upon the L.M.S. for every kind of Christian ministry.

The illustration above is also a reminder of the large and effective part played by women in the mission field. The day has gone past in which the work of women missionaries could be considered as in any different category from that of men. The Church of Christ in China properly gives an equal place to men and women in the service of the Gospel, and in so doing carries on the practice of the Society, which has for many years been indebted to devoted women for ministries of healing and teaching in every part of the field. In China there are 51 women missionaries and 52 men, while among the Chinese agency there are 255 women teachers and Bible-women in a total of 430 Chinese workers.

The Clark Evangelistic Bands



Clark Evangelists in the Shanghai District.

THE memory of Sydney Clark and his far-sighted ideals of church-building are enshrined in the Clark Evangelistic Bands of North, Central and East China. These bands are maintained on the generous financial provision made by Mr. Clark during his lifetime, and are already achieving much success in forming new churches in rural areas which from the beginning are self-supporting. Among the teeming villages of the North China plain little groups of newly-won Christians are being formed, which provide for their own religious group-life under the general guidance of the band members, who scatter themselves in different areas

in ceaseless itineration. The network of waterways around Shanghai called for a different technique and a Gospel Boat was secured. On this the Band lives, travelling round from village to village, preaching and teaching, visiting fairs and markets, collecting here and there in the scattered farms and hamlets little groups of new learners of the Way.

At least one moribund church has been galvanised into a new and vigorous life. To others the Band has opened new paths of service, and thereby brought new strength and vitality. Groups are being formed that give every promise of growth into living churches. One in particular has achieved an abounding life of witness and activity, the church in the house of Mr. Wu, in Da Thong Jau. Mr. Wu is the leading man in his village, and for many years was an honest and very ardent Buddhist, but found no peace of heart. Then he fell in with the Clark Band, heard them preach again and again, visited them on their boat, and argued hotly against the new-fangled religion. For five years he resisted, but was driven back step by step from his Buddhist defences till he made a whole-hearted surrender to a new Lord.

He follows Christ with even more ardour than Buddha claimed from him, and has found what he long sought—peace and power. He has won over his own family, overcome the prejudice of the village, and established a church in his own home, which he manages with the co-operation of the Clark Band. There are over 100 people definitely connected with the church, and under Mr. Wu's earnest ministry constant additions.

There was never a better opportunity than to-day for the preaching of the Word of God in China. Everywhere people are ready to give the Gospel a good hearing, and there is a hunger for spiritual truth.

Christian Ministry

EVERY Christian is called into the ministry of the Christian Church. Jesus came "not to be ministered unto, but to minister." How different the attitude of many of us who attend church to be ministered unto and who are inclined to judge our churches by the extent to which they fulfil that function. Yet, in fact, our churches are means of ministry, organisms through which we make effective the high service to which we are called by our discipleship. Only as we, according to our gifts, share in this are we good church members. When Henry Drummond said of pigs that they were creatures overfed for their size he was driving home a great religious truth. Our spiritual life so often stands at the point of dullness and inefficiency because we are taking in so much more than we are giving out and life's channels have become clogged. The corrective for surfeit is service as much in the religious as in the physical realm. There is a balance to be aimed at between our intake and our output, and our Christian ministry is the essential element in our spiritual health. All this sounds quite elementary, and yet it is too often forgotten. Inaction is to the Christian a persistent peril.

* * *

A well-known Congregational minister remarked not long ago that one of his difficulties in a suburban Christian church was to find for his young people definite work to which they could be attached. On Sundays he was equipping them for service and urging it upon them and in the week he was hard put to it to tell them just how they might serve. So long as the mere well-being of a church is its chief concern this difficulty is bound to exist; where, however, the church is no longer an end in itself, but the means to an end, the sphere of activity extends into the needy fields of the ever-widening world, and the scope of Christian ministry becomes unlimited. This linking of any church with world need is a supreme task for us to-day. It is a way of salvation, and the doors on every hand are open.

"Let none hear you idly saying

'There is nothing I can do.'

Fields are white and harvest waiting."

* * *

The marvellous extension of opportunity emphasises the Christian duty of service in

our generation beyond any other that has ever been. There are ways and means for us to carry the Gospel into *all* the world that even our own parents never dreamed of. Men and women nominally Christian are literally going everywhere on business or pleasure, carrying less precious things than the message of salvation. If every travelling Christian were held by the missionary instinct, that ideal of evangelising the world in this generation, which was the motto of the Student Volunteer Movement in Dr. Mott's earliest campaigns, might be revived and carried through. Still more, if our Christian zeal at home could capture and use the almost miraculous powers of wireless and aviation for extending the Christian faith, and make these a part of our ministry of men, what Pentecostal things might happen. It is to such wide ideals of service as these that our missionary ministry in the Church should be calling us to-day. For the field of Christian service can never be smaller than the whole world. National or racial ideals can never take the place of our great commission and remain wholly Christian. The ministry to which we are called includes every man.

* * *

No member of our Congregational churches need wonder how to share in this world ministry. This is the very purpose of our L.M.S. existence. The Society is not an end in itself, it is the means of service for our churches and all their people. Through us both hand and heart can speed the Kingdom and "go into all the world." Here you can make effective the world citizenship which is our essential Christian standing. The world is *our* parish. If the church of your association seems a little thing then by a missionary ministry within it you may widen its horizons and help to make the sound of it go into all the earth. No church ever became weaker or poorer by linking itself with the full ministry of Christian life and by working in fellowship with the will of God for all mankind. Study, prayer, conference and contribution are paths by which we travel to this great goal. They are paths into which we may lead by our example the active ministry of every one of our fellow Christians. It is by such ministry that the saving love of God will come to our despairing world. N. B.

Wonder in Missionary Service

By EDWARD SHILLITO, M.A.

"Lost in wonder, love and praise."

CHARLES WESLEY.

"Let him that seeketh not cease until he find, and when he has found, he shall wonder."

A TRADITIONAL SAYING OF JESUS.

"To me who am less than the least of all saints is this grace given, to proclaim among the Gentiles the unsearchable riches of Christ."

ST. PAUL.

I

LOST in love and praise! That we can understand, though we may know it only imperfectly in experience. But lost in wonder! What that means we may fail to know, and fail so utterly that we are not conscious that we are missing anything. The man who is busy in the service of missions may come to take the whole thing for granted. At first it seemed a mystery, full of a joy unspeakable. But the glow faded and the life which once was almost too good to be true is now accepted as ordinary and prosaic. We may cease to wonder that to us this task has been committed. It may help us, therefore, in this autumn and winter to think out afresh what this amazing task of ours involves.

II

Here are we, dwellers in certain islands off the Western shores of Europe; we enjoy not by our seeking, but by the gift of others, a religion which had its home in Asia. Preachers of the Gospel of Christ came to us; we received it, and now in an hour of upheaval in the history of mankind we set out to share this same Gospel with all manner of peoples. In this great moment we are offered the task of giving the Word of God to others under every condition of culture. To do this great task is beyond our unaided powers; but it is offered to us. To be given the task at all is a cause for wonder. Who are we that we should have a part in this, the central action in the drama of humanity?

III

The Word itself is either nonsense, as some say, or it is a truth so amazing that we should never lose the note of awe and surprise in our voices when we speak of it. There does not appear to be any compromise—it is not what we call "common sense." There have been at times defenders of

Christianity who make it simply an endorsement of what every man knows by the light of reason. They have an impossible case. The Gospel can only be robbed of its wonder by being robbed of its glory. It has never claimed to be anything but a mystery, something once dark, now revealed. The wonder of it is found in the words of Jesus, "I thank Thee, O Father, Lord of Heaven and Earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

No one can miss the same note in the words in which Jesus told of the powers, waiting to be released in answer to faith. "If you had faith as a grain of mustard-seed!" "O men, how little you trust Him!" And throughout the New Testament the same note is prolonged. The Apostle Paul never ceased to rejoice with trembling in the part which he had to play. He, at least, was lost in wonder.

IV

The Christian missionary who so wonders is not separated from other servants of God. The man of science, no less than the imaginative writer, always keeps the sense of astonishment. Indeed, for all great human achievements there must be the heart of a little child. The really great men in any human service are not distinguished from others by their cleverness, but by their freshness and humility of mind, and by their reverence and wonder. God always hides His will from the wise and prudent, and reveals it unto babes; and the wise and prudent of course can come in on the same terms, not by virtue of being wise, but because they are babes. If we are going to do our part we too shall have to keep the note of wonder. It is all a wild and almost incredible story; and yet it is true. To me, less than the least of all saints, was this given!

V

Let us reduce this to terms of our own service this autumn. We are invited to do something for the L.M.S. We may be tempted to use that dangerous word "only." It is *only* the same appeal, the same collection, the same classes or circles, and everything seems humdrum. But if we drop this "only" and say to ourselves "these things, little as they seem, are part of a service which

is the noblest cause on earth, and to be in it at all is an honour beyond all other honours," then we shall go about our tasks with a renewed wonder.

VI

To live at all is a wonderful thing. To live within the Kingdom of God, His redeemed who are called into His service, is more wonderful. One work of our age has been its recovery of this sense of wonder.

It would be a shameful thing if we lost it, when others are finding it, and if Christian people, who have most reason to wonder, should cease from it. In such a task as this missionary work of ours interest is not enough; we must have passion. Nothing else can give us the momentum we need; that is true; but it is more needful to remember that only one answer is suited to such a gospel as ours, the answer of wondering love.



Drawn by]

The Pearl of Great Price.

[Eug. Bernard.

Christendom on the Air

TWO booklets of great interest have been issued by the B.B.C. They are designed to prepare the way for two series of talks. One of these booklets is entitled "The Way to God."

It illustrates the nineteen lectures which are to be broadcast from 7th October, 1934, to the 21st July, 1935, from 8.15 to 8.45 p.m. It is illustrated by Arthur Wragg, and the price is 6d.

The first three talks will be by Principal Whale, of Cheshunt, on the subject "What is Man." This series is in many ways the boldest attempt made by the B.B.C. to deal with the fundamental truths of religion.

The other booklet is entitled "The New Christendom." It is intended to be a preparation for a series of Missionary Talks

upon the extension of the Christian message to-day. They began on September 23rd, and will be given monthly until next July.

In these talks the work of Christian missions will be surveyed in a more systematic way than has been possible before. The booklet is written for the most part by the Rev. Edward Shillito, M.A., and it is very largely illustrated by pictures taken from many fields.

In each number we shall announce the talk of the month. On October 28th the Rev. William Paton will speak upon "What the Established and Free Churches are Doing." Mr. Paton is Secretary of the International Missions Council, and Editor of the *International Review of Missions*.

The cost of the booklet is 4d., and it can be obtained from the Livingstone Bookroom.

New Couriers for Christ

"The Lord . . . sent them before His face into every city and place, whither He Himself would come."—LUKE x, 1.

Miss Mildred Sadler, appointed to the House of Life, Mbereshi, brings to her work the highest recommendations from the Matron of St. Giles Hospital, Camberwell, where she has taken her training. She is a fully-qualified State Registered Nurse, and has also had a short period of training at Carey Hall, the training college for women missionaries. She will be responsible for training African girls as nurses and midwives, a work that is all-important to the future of the race in Africa. Miss Sadler is a member of Denton Congregational Church, Norfolk.

Australia has provided the L.M.S. with many well-known missionaries, and now **Dr. Collin Robjohns** comes to swell their ranks. He is a member of Stow Memorial Church, Adelaide, and has taken his degree of Bachelor of Medicine and Bachelor of Surgery at Adelaide University. He has had experience as Resident Medical Officer at the Perth Public Hospital, and since coming to England six months ago has taken further special medical training. Dr. Robjohns was also senior student at Parkin Theological College at the time he offered to the Society, and has conducted church services for the past six years. He has been a leader in the Student Christian Movement in Adelaide University, and his wife (Dorothy Elizabeth Haslam, B.A.) was Secretary of the South Australian State Council of the S.C.M. Dr. Robjohns is the son of the Rev. Leonard Robjohns of Adelaide. Dr. and Mrs. Robjohns are appointed to Central China.

When other small boys firmly declared that they were going to be engine drivers or midshipmen, **Kenneth Francis** declared equally firmly that he was going to be a missionary. Now he finds that his ambition is realised, and he sails this autumn to Mpolokoso, Central Africa. The influence of Eltham College, where he was at school, strengthened his missionary desire, which was kindled yet further by the biographies of famous missionaries. Mr. Francis went from Eltham to Cheshunt College. While there he has been a member of the Student Volunteer Missionary Union, and has taken part in two missionary campaigns, to Sheffield and Croydon. He is a member of Eltham Congregational Church.

Miss Violet Brooks became interested in missionary work through school prayers at the Mary Datchelor School, London, and later in the sixth form through Scripture lessons with Dr. Brock, the head mistress. From school Miss Brooks went to Furzedown, the L.C.C. Training College, where she qualified as a teacher. After several years' teaching experience, she went to Carey Hall for a period of two years' missionary training. Miss Brooks is a member of Clifton Congregational Church, Peckham. She was a Sunday School teacher at Clifton, and started a branch of the Girls' Auxiliary there. Miss Brooks is appointed to the Girls' School at Kawimbe, and will be the colleague at that station of Nurse Elsie Baker.

Miss Eva Gorton is appointed to



Mildred Sadler, S.R.N.



Dr. Collin Robjohns.



Kenneth Francis, B.A.

*Violet Brooks.**Eva Gorton, B.Sc.**Henry Lefever, Ph.D.*

Mbereshi, where she will be responsible for training teachers in connection with the Girls' Boarding School. Miss Gorton is well equipped for the important work that lies before her. She is a B.Sc. of Liverpool University, and has been teaching for several years at Horwich. For many years she has trained teachers for the Senior and Intermediate departments of the Sunday School. She has also taken part in Student Campaigns and done a considerable amount of local preaching in Congregational Churches. She was brought up as a Methodist, but is now a member of the Horwich (near Bolton) Congregational Church.

Mr. Henry Lefever is appointed to Travancore. He is a member of the Stamford Hill Congregational Church, where he has been a Sunday School teacher and lay preacher. After some years in business, Mr. Lefever entered Hackney and New College, with a view to equipping himself for work on the Mission field. Mr. Lefever has studied also at the University of Jena

in Germany, where he has been making a comparative study of Hinduism and Christianity for a German doctorate. This study should help him to approach his future work with understanding and sympathy. His fiancée, the Rev. Evelyn Maitland, is on the Society's staff at Kamalapuram, South India.

Miss Gwyneth Lawrence has served for five years in the Nursing Home for Europeans maintained by the Neyyoor Hospital. Since coming home on furlough she has taken further nursing training and a period of missionary training at Carey Hall, and is going back to Neyyoor on the Society's missionary staff. Miss Lawrence is a member of the South India United Church in Neyyoor, to which she was transferred, from the Hoylake Congregational Church, in 1928. Miss Lawrence pays tribute to the inspiration gained from the work and Conferences of the L.M.S. Girls' Auxiliary. In Neyyoor, in addition to her nursing work, she has helped with a Junior

*Gwyneth Lawrence, S.R.N.**Henry S. Wightman, B.A.**Stanley H. Dewdney.*

Branch of the G.A., and has also had charge of a Girl Guide Company.

Mr. Henry S. Wightman is a member of Letchworth Free Church, being transferred there from Queen Street Congregational Church, Hitchin. He has done Sunday School work at Hitchin and at Kingston-on-Thames, and has spent a good deal of his vacations helping at the Red Triangle Club in the East End of London. From Bungay Grammar School in Suffolk he went to Cheshunt College, and while there has been leader of the India group of the Student Volunteer Missionary Union in Cambridge. Mr. Wightman is appointed to Gooty, South India. His fiancée, Miss Carol Eddy, is the daughter of a Congregational minister,

and has had valuable experience as a Girls' Life Brigade officer and a Sunday School leader. Miss Eddy is going to Kamalapuram, South India, for a year, to help as a missionary in the work there, and also to learn the language in which she and her future husband will carry on their work at Gooty.

Mr. Stanley H. Dewdney is appointed to Papua. He entered Hackney and New College with a view to the home ministry, but while he was there he felt the need of the foreign field, and offered himself for service to the L.M.S. Before entering College, he was for five years in a city office. He is a member of the Hither Green Congregational Church, and was a teacher in the Sunday School there till entering College.

The Jamaican Centenary

THE Act of Emancipation, which removed the name of slave from the negroes in the West Indies in 1834, threw upon British supporters of missions a new responsibility for the guidance of 800,000 people who had in large measure come to look upon the Missionary Societies as the cause of their improved status. Full freedom did not come until 1838, but legalised slavery died on August 1st, 1834, and great crowds turned expectantly to the churches and schools for instruction.

The L.M.S. had its share in the events which led to Freedom, but its efforts had been mainly directed to the plantations of British Guiana. In Jamaica the Methodists and Baptists had been doing noble work for over twenty years. Then came the great and perplexing change from bondage to semi-freedom, and it was found that Jamaica had nearly half the entire number of freed slaves, many of whom were sorely in need of Christian ministrations.

So the Directors of the L.M.S. resolved to send men to take up part of the added burden thrown upon the Missionary Societies, and with commendable speed a band of six young men was equipped and dispatched. Four of them, John Wooldridge, Matthew Hodge, William Garland Barrett, and William Slatyer, sailed on November 10th, 1834, and arrived in Jamaica on December 22nd.

The others, John Vine and William Alloway, sailed on November 16th, and arrived on December 24th.

Those men left a permanent mark on the religious life of the important colony. In

1874 the Board began to leave the maintenance of the work to the native Congregational churches, and by 1883 the last of its agents, T. H. Clark, had returned to England.

Several of the missionaries rendered distinguished service in the public life of the island. Perhaps the best known name among them is that of W. G. Barrett, father of the Rev. G. S. Barrett, D.D., of Norwich, Sir William Barrett, F.R.S., and the Rev. E. R. Barrett, B.A., of Liverpool, who in their day and generation worthily supported the cause to which their father gave his life of service.

In the July issue of *The British Missionary*, the Rev. J. Henerie Allen contributes an interesting account of the Jamaican mission, which has been for many years sustained by help from the Colonial Missionary Society.

"Pray ye, therefore"

THE greatest thing that anyone can do for God and for man is to pray. The great people are those who take time and pray," because they know that if time is not purposely set aside it will be used for less important things. Prayer must be planned. Prayer for Missions is planned for those who use the Watchers' Prayer Union Handbook of the L.M.S. Each day has its description of a part of the Mission Field and its list of Missionaries who need our prayers.

Will you join those who have set aside a part of every day to be messengers of the Spirit to those across the seas?

Particulars can be given by the Watchers' Prayer Union Secretary at your church, or from Livingstone House.

FRANK LENWOOD

1874—1934.

WE sorrowfully record the sudden death of one who has for long held a foremost place in the Society's fellowship. On September 6th, the Rev. Frank Lenwood was killed while climbing the Aiguille d'Argentiere. With him were his niece, Margaret Leith, and nephew, David Bryson (son of Rev. and Mrs. A. G. Bryson of Tsangchow), who escaped with slight injuries, and Colin Dawson (son of Mr. and Mrs. Dawson of the L.M.S., Tientsin), who was seriously injured, but, as this goes to press, is recovering.

There is a widespread sense of loss in the churches, societies and public bodies, mingled with thankfulness for a glorious life achieved. Nowhere will Lenwood be more sorely missed than at L.M.S. Headquarters. Of the following brief notes, one deals with the outlines of his career and his missionary service from the foreign side, while the other speaks of him as a colleague in the Mission House.

FROM Rugby School Frank Lenwood went to Corpus College, Oxford, for the years 1893-97, and won a First in Mods. and a First in Greats, becoming perhaps the most distinguished undergraduate of his time, and being made President of the Oxford Union. Outside Oxford he served with enthusiastic devotion the Free Church schoolboys' camps and the Student Christian Movement. Already he was an amazement to his friends, dealing with a daily post bag more appropriate to a head of a business than to an undergraduate studying in college, yet amid all the activities which filled his days having always time for prayer and for personal intercourse with individuals which had about it an unsurpassed intensity and glow. The same brilliance and the same intense personal service of individuals continued throughout his Theological Course at Mansfield in 1901-4. Inevitably he became President of the Junior Common Room, for this was a man who could never help leading; sometimes it was amusing to watch him setting himself to follow and pushing others to the forefront, yet in the long run by the sheer force of his gifts and personality leading from behind. Mansfield asked him to continue his Oxford life as Tutor and Chaplain, with the result that he could both continue certain Greek Testament studies, for which he was already a University prizeman, and (what was much dearer to him) could maintain close contact with Free

Church students up at the University; to which contact not a few men owe under God their very salvation. During this time his marriage to Gertrude Margaret Wilson

began a joyous partnership only now for a time interrupted. He and Mrs. Lenwood, in 1907-8, visited India and China to see Christian Mission work for themselves. One sister, Dr. Norah Lenwood, now Norah Bryson, was already in China, and another sister, now Mrs. Leith, was to serve later in India, while yet a third, Miss Carol Lenwood, is also in China to-day. He was offered an appointment at L.M.S. Headquarters, but replied with an offer of service on the field, and was appointed to Benares. His service in Benares was short (1909-1912) but of crucial



Frank Lenwood, M.A.

importance, for he never ceased to be a missionary, or to remember how missionaries feel about things. When in 1912 typhoid temporarily invalidated him home he was appointed one of the Society's Foreign Secretaries, assisting and succeeding Dr. Wardlaw Thompson, with special care of India and the South Seas.

Of his work in the Mission House my colleague Bitton writes below.

To his handling of administrative problems in the foreign work of the Society Lenwood brought the same combination of intellectual penetration with personal intensity of feeling which in earlier years had made him win Greek Testament prizes and save the souls of undergraduates. Twice

he visited, as Foreign Secretary, all the Society's work in India and once that in the South Seas and Papua. Both his visits to India supplied the Board with a broad survey which cleared up many complications and provided the outlines of a clear constructive policy in vital matters such as concentration of effort, centring activity upon development of the indigenous church, and Christian education. In particular, his second journey to India settled the main programme of action for many a long year to come. In such matters as these his most distinguished coadjutor was the Society's late Treasurer, Mr. W. H. Somervell, with whom he formed a close and lasting friendship. Behind all handling of large administrative policy there was always the same glow of heart in his intercourse with missionaries and home colleagues which had marked the friendships of his student days, and personal links made with many missionaries persisted long after any official connection had ceased.

When an unexpected movement of his mind led him to a theological position which he knew differed from that of the main body of the Society's supporters he took the utmost care, with his usual chivalry of spirit, to protect the Society against suffering loss.

Nothing is happier to recall than the fact that he completely succeeded, and that while withdrawing from public direction of the Society's main affairs, and giving himself completely to the pastorate at Greengate, Plaistow, he continued without a day's interruption his close friendship with the colleagues whose views and his so seriously differed, and to the day of his death was serving the Society as its ablest Committeeman and its friend, ready for all the most difficult tasks. One wonders how many thousands of pounds this man gave to the London Missionary Society—actual thousands in money, for he and his wife, possessed of considerable means, lived simply, in order to give on the grand scale—and other thousands in the form of many years of brilliant and devoted service for which he never took a salary. Yet even these gifts are small compared with the lavishness with which he always gave his very self, and in giving himself he gave one of the rarest gifts which God has made to this generation. Only at the April Board Meeting he was speaking of the glorious gifts of personality which the L.M.S. has had consecrated to its service. He himself is a supreme illustration.

G. E. PHILLIPS.

FRANK LENWOOD AS COLLEAGUE.

To the whole circle of his friends he was Frank. The surname was almost a secondary name, very little used in the circles in which he moved. It was so in the early days of the Student Movement, when I first met him; it was so at Oxford; it has been so throughout his close association with the L.M.S. In 1912 we came into the L.M.S. secretariat together, he from India, I from China, holding common ideals for the one service. Those ideals he never gave up, and to that service, though he resigned his secretaryship because he loved the L.M.S., he held to the end. It is difficult to think of him as dead, so intense was his personality. He loved the fellowship of his brethren, and he gave to the inner circle of his missionary association an affection and a devotion that never failed. We could not forget the high things for which we stood, even in the pressure of multifarious details, while he was in our midst. If sometimes we felt he was inclined to be oversure of the Will of God, that itself was an unconscious testimony to the closeness of his walk with Him.

A great generosity of heart, as well as of his possessions, showed in all his dealings with others, and was most marked in him when differences of opinion and judgment occurred. The religious instinct that he held in so unmistakable a measure overrode all pettiness and gave to our L.M.S. Councils a constant sense of the divine calling. When he felt driven to give up his L.M.S. secretaryship he left just the kind of blank in our lives at the Mission House that hundreds of his friends experienced when they received the news of his tragic death. The confidence that Wardlaw Thompson came to have in him before he himself died in 1916 was an illustration of the hold Frank Lenwood had upon all his colleagues in L.M.S. service. We learned to trust his singleness of mind and soul without reserve. He helped us all along the road of honesty and devotion. When we came, in mutual love, to the parting of the ways in 1925, and he left us to follow the light as it came to him, we knew that before him there was still set, as the outstanding motive of his life and work, the commanding example of Jesus of Nazareth, whom he ever loved and sincerely strove to follow. We shall remember not only the gifts he brought so whole-heartedly into our L.M.S. service, but the unique personality which enriched for so many years our Christian fellowship.

NELSON BITTON.

VOICES FROM THE ZAMBESI

LIVINGSTONE: MISSIONARY—EXPLORER—LIBERATOR

These words are now to be seen in enduring bronze on the new statue of Livingstone at the Victoria Falls. Our missionary, Gavin Smith, M.A., of Tiger Kloof, here describes the unveiling ceremony.

MY wife and I had the honour of representing the London Missionary Society at the unveiling of the David Livingstone Memorial Statue on August 5th. We shall never forget the stirring events of that great day. Hundreds of Scots from South Africa and the Rhodesias

met to do honour to the memory of our great missionary. Others, too, white and native, came to pay homage.

Seven hundred people travelled by special train from different parts of the country, and, perhaps, never in the history of South Africa has there been what one might call



Photo by]

[Aircraft Operating Co.—Agent, Aeroflms Ltd.

THE VICTORIA FALLS.

The new statue of Livingstone stands at a point three-quarters of an inch inward from the asterisk at the side of the picture. It faces the long chasm into which the roaring waters fall.

such an enthusiastic missionary meeting. Men and women were living in the atmosphere of the spirit of David Livingstone. Many were there who had thought little of missions before, but their hearts were stirred, and they can never be the same again.

My own part was small, but it was a privilege to be asked to praise God in prayer for Africa. At 2 p.m. a great procession was formed, and to the stirring skirl of the bagpipes we marched to the edge of the Devil's Cataract, where the statue stands, and there, in the presence of over a thousand people, the unveiling ceremony took place.

Moffat's grandson

The Hon. H. U. Moffat, C.M.G., a grandson of Robert Moffat, and a nephew of David Livingstone, in his unveiling speech, after telling how the king of the Barotse showed Livingstone "the smoke that thundered," said "... It is well that we have here a permanent memorial to a life given entirely to the opening up of Africa to Christianity and civilisation, and to an unwearied fight against the slave trade which he found devastating Central Africa. Of this he wrote shortly before his death, 'I have been led unwittingly into the slaving field of Central Africa. I have seen the woes inflicted, and I must still work on and do all I can to expose and mitigate the evils.' He died still struggling to solve the mystery of Africa, his only companions a few faithful native followers. But he had done his work. He had let the light into the heart of this dark land. His life, and particularly his death, stirred the imagination of his countrymen—missionaries, trade and commerce, and later settlement followed in the paths first trodden by him, and before many years the slave trade in this part of Africa came to an end."

The Acting-Governor

After the unveiling the chairman of the Livingstone Committee handed over the Statue to the Southern Rhodesia Government.

The Acting-Governor, Sir Fraser Russell, in accepting, said, among other things, "His fame is world-wide, and the Government of Southern Rhodesia cherishes the thought that the events in Livingstone's career which link him with the history of this country entitle us to number him with our great pioneers. . . . There is no benefactor of Africa and the African whom we may more fittingly celebrate than David Livingstone. Speaking as a Scot by descent, I freely

confess that David Livingstone's energies were not directed by any Scottish organisation, but that it is to the London Missionary Society that we must look as his sponsors and the sponsors of so many men who have done yeoman service in Africa."

The Hon. R. D. Gilchrist

Perhaps the greatest speech was delivered by The Hon. R. D. Gilchrist, M.P., a minister of the Rhodesian Government. He said: "To Africa and her people he gave his life, in youth, in manhood's prime, in emaciated and premature old age; a sacrifice complete, unqualified. . . . As a great Christian the keynote of his life was incomparable courage and deep renunciation, expressed in terms of high achievement. . . . His sense of duty took him, a modest man, to the utmost heights of unsought fame. . . . We behold this figure, grand, imposing, almost awesome in its loneliness, staggering in sickness, carrying the torch of civilisation into the dark recesses of barbarism. Here is one whose like the world has seldom seen. . . . To Isaiah's call 'to loose the bands of wickedness, to let the oppressed go free and to break every yoke,' the response of the great liberator was literal and complete."

Mr. Gilchrist's attention was called once or twice to the microphone, but he seemed unable to keep his eyes from the great statue. In conversation with him afterwards I asked him why, and his reply was that he was so conscious of the presence of the spirit of Livingstone that he felt impelled to turn to him and speak to him alone. I am sure there were many there who had the same feeling.

* * *

The voice of the Zambesi

Listeners throughout Britain and America had the satisfaction of hearing, by the broadcast service, the speeches at the unveiling of Reid Dick's noble statue of Livingstone on August 5th.

Possibly the most enduring memory in the minds of listeners will be that of the mighty roar of the Victoria Falls, by whose waters the statue stands.

For a minute the Falls were allowed to speak for themselves, and the world had the chance of sharing the stupendous wonder and understanding something of the feelings aroused in Livingstone when he first saw and heard the great river falling into the earth.

THE READER'S GUIDE



Back to India.—By C. M. and G. E. Phillips.
(Livingstone Press, 15.)

All supporters of the L.M.S. should read this book, but I warn them that they may find it rather costly. True, the initial outlay will be only one shilling, but, when they have finished the book, they may well feel that a considerably increased and permanent subscription to the funds of the Society is the only course now open to them.

Mr. and Mrs. Phillips have the knack of creating for us the atmosphere of our work and task in India; they have brought back many memories to me and made me wish I could revisit these stations, some of which I well remember. More than twenty years ago I was present at the laying of the foundation-stone of the United College in Bangalore. Now I read, "On our journey throughout South India, wherever we found, in our own or another society, some Indian holding a key position, or breaking new ground in method, or carrying large responsibilities formerly reserved for foreign missionaries, he was usually an old student of Bangalore."

What a story it all is, and how inexplicable except to faith! Missionary statesmanship there has been in large measure, yet, as the authors say, "any study of the L.M.S. in India which gets a few inches below the surface must remind us of the limitations of what we call missionary statesmanship." When we have regard to the inevitable infirmities of missionaries, and the frequent shortcomings of Church members, the task seems futile and absurd; but this is the work of the living God.

My "review" of the book must take the form of a few scattered observations that occur to me.

The problem of the Church abroad is not fundamentally different from that of the Church at home. But the issues sometimes stand out more clearly on the mission field. "When will the point be reached at which individuals and groups will go beyond their present admiration of Jesus to full self-surrender to Him as personal Lord and Saviour?" This is written with special reference to Bellary, but how well it applies to England! If we may believe certain outstanding theologians of to-day, there are many professing Christians here who think that faith is only admiration.

The financial depression affects all the societies, and it seemed as if Bengal was to be the province which would be hardest hit by necessary economies. The result has been a great increase in inter-denominational co-operation. As things now stand, "the Christian mission can act more as a unity than was possible hitherto, and thereby gain more than it has lost by reduction in missionary staff and in grants." If we thank God for this, it should be with shame and repentance that only economic pressure has enabled the Christian Church to achieve a measure of unity possible and obviously right. When shall we learn that our divisions are not only "unhappy," but largely sinful?

We are offered a hideous but representative picture of the goddess Kali; her tongue is out; she wears a chaplet of skulls; in one hand she carries a sword, in another a severed human head; she dances upon the prostrate form of her husband. A learned Hindu scholar explained the picture: "All religion is essentially the same, though we use different symbols. For us Kali is the symbol which helps us; you may use a cross, or a book, or a piece of cloth, but they all symbolise God." To many Christians such a claim must seem revolting or even blasphemous, but it is only a logical extension of the view that God is everywhere revealed, and that Jesus Christ is only one, though perhaps a supreme, manifestation of God. Is there any answer to the Hindu sage except by those who believe in a final apostolic Gospel? Our missionary task should recall us to the essentials of our own faith.

Perhaps the saddest story in the book is of a temple being built in Benares which shall contain no idol except an enormous relief-map of the country; there India shall be worshipped, and there, perhaps, men shall be inspired in her service. We know this cult in Italy and Germany and Russia. It may well be it were better to be a "pagan suckled in a creed outworn" than to bow down to this terrestrial abstraction.

But these semi-philosophical observations of mine must not be allowed to turn aside the reader from this little book, so concrete, so vivid, so moving, this little offering in the temple of "the glorious Gospel of the blessed God."

NATHANIEL MICKLEM.



Edward Sherman Oakley

A VERY wide circle of friends feels the world to be poorer through the passing of Edward Sherman Oakley on August 7th, at Ranikhet, near Almora. He was appointed to Almora as long ago as 1888, and from then until now he steadily served the people of the town and district. While he shared in a variety of activities in the Kumaon area in which Almora is situated, he will chiefly be remembered in Almora for building up the Ramsay High School, in which he continued to teach until the short illness which ended in his death. In one of the earth's loveliest places, within sight of the snows of the Himalayas, he and Mrs. Oakley made a home which was well suited to such surroundings and a delight to the many guests who shared it.

Among the numerous qualities for which his friends valued Oakley, special mention should be made of his quiet gentlemanliness and of the little habits which betoken the scholar, for he was always Christian gentleman and scholar. He had the rare gift of being able to write hymns, of which the Society has published several. Two of them, "Enduring Soul of all our Life" (No. 23) and "In life's earnest morning" (No. 755), have won a well-established place in the Congregational Hymnary and have passed from thence into collections used more widely than in our denomination. Oakley unfortunately was not well known amongst the home churches because, after the handing over of the L.M.S. work in Almora to the Methodist Episcopal Mission, the successful arrangement

of which owed very much to his loyalty and tact, he elected to remain on in his own station, introducing the new Mission, and even after the normal time for retirement he continued to do some teaching in his beloved Ramsay High School instead of returning to settle in England. But all who know the Society's work in North India realise that his was a Christian personality of rare distinction, and that his passing has crowned a wonderful career of concentrated service. Mrs. Oakley and his married daughter were with him at the end, and to them the sympathy of the whole constituency is extended.
G. E. P.

New Tracts for the New Times

TRACTS for the Times is not an original title. But each age needs its challenges, and this age has as much need of tracts as any other. The first four are now ready. They are written by four men who have had complete freedom to say what was in their hearts and minds. Two of them are Congregational ministers; one is a journalist, and one is a Professor of Education. All of them are at once enthusiasts for the missionary enterprise, and keenly sensitive to the spiritual situation of the world as it is to-day. The tracts are brief, graphic, timely, as tracts should be. They should be read by all friends of the L.M.S., and then handed to those who are not yet friends. Fuller details will be found on the back page of this magazine.

ROBERT MORRISON—Died August 1st, 1834.

ROBERT MORRISON will be remembered among our people, not only as the first Protestant Christian missionary to China, but also as a sinologue and interpreter of the best in Occidental and Oriental civilisation to the peoples of the East and the West. He came to China at a time when travel was hazardous, and cultural intercourse limited. Fortunately for us, Morrison was a scholar by natural inclination. He had already started his study of Chinese in his own country by the help of a Chinese manuscript found in the British Museum; and when he reached Canton, he devoted his energy mainly to literary work such as Bible translation and the compilation of a Chinese-English dictionary and a grammar. He founded at Malacca the Anglo-Chinese College as an international institute to receive both Chinese and European students for the purpose of helping them to understand one another's culture and also to introduce the knowledge of Western sciences among the Chinese people. In other words, he was a pioneer not only in sinology but also in the field of modern education for China. Others may have followed him with greater achievements, but he laid the foundations they built upon. On this occasion of commemorating the one-hundredth anniversary of Morrison's death, I am happy to give this brief testimony of deep appreciation for the life and labours of this great Apostle of the Christian Gospel to the Chinese and of international goodwill and mutual understanding to the nations.

Peiping.

July 12th, 1934.

CHENGTING T. WANG.

(C. T. Wang is a representative Chinese who has held some of the highest offices in the State. He is a prominent Christian.)

Do you use the Report?

A FEW SUGGESTIONS.

HOW many readers of *The Chronicle* know that the L.M.S. publishes every year a most useful Annual Report? Many of the letters which come to Livingstone House full of queries could be answered by the writers themselves, if they knew the Report and were at home in it.

One of its most useful sections is a complete list of the Missionaries of the Society, with their correct postal addresses (and the cost of postage per ounce). Missionaries' wives are included in the list, so that when you want to find hurriedly who Mr. — married, and when and where he and she are now working, all you have to do is to turn up this section of the Report.

Figures with a meaning

Then there is the complete list of the mission stations of the Society, when they were founded, and the missionaries at present working at each station. Besides this, there are the statistics for each of the Society's fields—the number of missionaries, native agents, doctors, nurses, schools, scholars, church members, adherents, fees and local contributions.

A list of the Directors of the Society, and of the Auxiliary officers in this country, also appears. The end section of the book contains the figures of the contributions from all the churches, and many will be interested in looking up the figures and seeing how they compare with the totals for the two previous years, which are also given. The figures for any one church are analysed in separate columns—e.g., Boxes, Sunday Schools, Special Efforts.

Food for thought

We have left to the last what is perhaps the most interesting section of this volume—the report of the year's work in the field. This section is illustrated by maps, so that the reader may know the position of the places about which he is reading. In this section you are getting really up-to-date information about what is taking place in those areas where the L.M.S. is at work. The reports have necessarily to be brief—often they are just enough to make you long for more—but they are enough to provide much food for thought, prayer and discussion.

The Report costs 1s. 6d. to buy, but copies are sent free every year to every Minister, Auxiliary Secretary and Auxiliary Treasurer, also to subscribers of 40s. and over, and to all missionaries (and in London to each Group Secretary). If you do not want to buy a copy ask your minister for the loan of his. He may have overlooked its good points, and may be glad to have them pointed out to him. He might find in it good quarrying-ground for texts and illustrations for sermons!

Discuss these

Here are two general questions which could be thought over:—

(1) Find instances from the Report of the ways in which co-operation between different societies and denominations is spreading on the Mission Field. What are the implications of this for us at home?

(2) Find illustrations from the Report of the power of Christ to break down tribal, caste and racial distinctions.

* * *

Here are examples of matters provoking thought from the various sections:—

(1) "It is pathetic to see how Gandhi on the one side wants to carry out the very aims of Christ, but on the other hand warns his disciples not to accept Christ as their Lord." (Page 56.)

What would you say to someone who claimed that to carry out the aims of Christ was sufficient?

(2) "Thank God that in the midst of all China's upheavals, unrest, political, social, economic, the Kingdom grows steadily and secretly, but surely, and the end is certain—He shall reign." (Page 72.)

Can you find facts from this year's Report to illustrate this?

(3) Read and think over the paragraph on native dancing on pages 118 and 119.

How would you set about eliminating the evil and retaining the good in the Papuan dance, with all that it involves?

BOOKS FOR AUTUMN READING

BACK TO INDIA By C. M. and G. E. PHILLIPS

The L.M.S. in India to-day. This excellent book, which gives a true picture of conditions as they actually exist, has been very well reviewed and is selling rapidly. It tells the story of the Society's work in India and is also the record of the visit to Mission Stations, Schools, Hospitals, etc., undertaken by Mr. and Mrs. Phillips in 1933. All friends of the L.M.S. should possess a copy of this book.
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